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may bring this generation into contact with the great spiritual writers is to be welcomed. To do this is the praiseworthy effort of the author. She touches pleasantly upon the surface of the subject. She does not make clear the distinction between the different coteries of the Mystics. This would no doubt have been attempted in a more elaborate treatment. The succession of Mystical thinkers is made to pass before us from Plato, Plotinus, and Augustine down to the Quietists and even Maeterlinck. To St. Bernard and the school of St. Victor is given the bare mention of their names. Emerson, following the authority of Inge, is mentioned at some length. Whittier, who wrote of Tauler in the spirit of Tauler and Nicholas of Basel, is not named. Canon Kingsley is declared to be a more lofty character than Fénelon. But Fénelon will long be remembered. Our stock of English books on the Mystics is meager. The best part of Vaughan's, one is almost tempted to say, is its title. Inge's is a much better book. We have nothing else. This treatment assures us again that, apart from the rattle of our religious machinery, there are quiet paths of devotion where the intuitional man has his rights and the further things of God are perceived, ministering unto Christian character and peace.—DAVID S. SCHAFF.

*Johannes a Lasco und der Sacramentsstreit. Ein Beitrag zur Geschichte der Reformationszeit.* Von Dr. Kruske. (Leipzig: Dietrich'sche Verlags-Buchhandlung, 1901; pp. xi + 216; M. 4.50.) This is a volume in the excellent series edited by N. Bonwetsch and R. Seeberg, "Studien zur Geschichte der Theologie und der Kirche," and forms the first part of the seventh volume. Its motto is the uncomplimentary remark of Farel to Calvin on August 16, 1556: "I don't know how it comes, but the more a Lasco does, the less peace is produced." This gives the key to the author's position. He does not admire a Lasco; quite the contrary. But he goes into the matter thoroughly, with the design of showing that a Lasco was so wedded to his Calvinistic conception of the Lord's Supper, and so determined to force it upon everyone, that, although sincerely desirous of promoting union among the jarring divisions of the Protestant host, he completely failed. Like the good bishops with their famous quadrilateral, he sought Christian unity by insisting that everyone should go his way. A Lasco's failure was most pronounced, the author declares, in Poland, among his own countrymen. The book is written in a critical and unsympathetic spirit. Is the author ashamed of his baptismal name? His use of the

surname only is unworthy of a historian. The book is indexed.—*Die Augsburger Reformation in den Jahren 1533/34.* Von Karl Wolfart. (Leipzig: Dieterich'sche Verlags-Buchhandlung, 1901; pp. 158; M. 3.50.) This is the second part of the seventh volume of Bonwetsch and Seeberg's excellent series referred to just now. In a word, it is itself excellent. Among the many places subjected by German scholars to a minute study as to their relation to the great "Los-von-Rom" movement of the sixteenth century we must now put Augsburg. It is remarkable that it has been so neglected. Considering the political importance of the city and its great confessional interest as the scene of the memorable diet of 1530, it would seem likely to have early attention paid to it. But the delay has perhaps been an advantage, for Wolfart, its first historian, has style, enthusiasm, historical instinct, sense of proportion, and, we judge, also youth. With such a combination of qualities at command he has produced a noteworthy book. It is really interesting, and in a quiet way graphic. He has gone to the printed sources, which he enumerates, and has also used manuscript sources, some, no doubt, for the first time; and some of these he prints in his appendix. Thus he has made an honest effort to get at the facts. But alas! he was so eager to print his book that he forgot to provide an index.—*Die Gegenreformation in Graz in den Jahren 1582-1585.* 145 Actenstücke aus zwei bisher unbekannten Actensammlungen vom Jahre 1585. Im Auszuge mitgetheilt von J. Loserth. (Graz: Selbstverlag der Historischen Landes-Commission für Steiermark, 1900; pp. 128; M. 0.90.) Anyone interested in the counter-Reformation, especially in the city of Graz (or Gratz), the capital of Styria, will find this pamphlet invaluable. The fact that the selections from the archives here given were made and are here printed by J. Loserth, the famous Wyclif scholar, is a guarantee that they are intelligently made and correctly printed. The archives are proof that the drastic measures used in Styria to force all into at least outward conformity to Rome were not approved by others than the immediate sufferers. The extracts are briefly introduced. Loserth came upon the documents in the course of general studies in the period. The language throughout is German, but such German!—*Beiträge zur Reformationsgeschichte aus Büchern und Handschriften der Zwickauer Ratsschulbibliothek.* Von Otto Clemen. Erstes Heft. (Berlin: Schwetschke, 1900; pp. 83; M. 2.40.)—These are veritable "chips from a German workshop"! And only a sharp ax wielded by a strong arm upon a large tree could have produced such chips. In itself the

miscellaneous information here brought together has little interest, but it contributes to that perfect whole which German assiduity is so industriously laboring to produce, when every scrap of knowledge from the times of the Reformation will be gathered up. The occasion of the present publication is the exploration of its treasures, made by Dr. Clemen preliminary to printing the part of the catalogue of the library of the "Ratsschule" which relates to the Reformation. He has discovered many books and manuscripts which throw light upon problems in unexpected fashion, and so he sends forth the *Beiträge* now under notice and proposes to follow them by others. Of especial interest are (1) the discussion of the first appearance of pasquinades in German Reformation literature; (2) the categorical denial of the alleged recantation of the first evangelical martyrs, July 1, 1523, at Brussels; and (3) the sketch of Antonius Musa, one of the now forgotten worthies who in the first half of the sixteenth century contributed to the success of the Protestant cause.—S. M. JACKSON.

*Scottish Liturgies of the Reign of James VI.* Edited, with an introduction and notes, by G. W. Sprott. (Edinburgh: Blackwood & Sons, 1901; pp. lvi + 165; 4s., net).—*The Book of Common Order of the Church of Scotland*, commonly known as John Knox's Liturgy. Edited, with an introduction and notes, by G. W. Sprott. (*Ibid.*, 1901; pp. lxiii + 210; 4s. 6d., net).—*The Westminster Directory*. Edited, with an introduction and notes, by Thomas Leishman. (*Ibid.*, 1901; pp. xliii + 205; 4s., net.) A desire has recently been awakened for information as to the worship of the church of Scotland in earlier times, and the Church Service Society is meeting this desire by editing a series of volumes containing "the Liturgies and Orders of Divine Service used or prepared for use in the Church of Scotland since the Reformation." Six volumes have appeared thus far, of which the above are a part. After the Reformation, the Prayer Book of Edward VI. was used for a few years in public worship by the Scottish church, but was soon superseded by the Book of Common Order, or Knox's Liturgy, which was the Book of Geneva remodeled. The first volume of the above books contains the liturgies in use prior to the Book of Common Order and during the period of dissatisfaction with Edward's Prayer Book, while the second volume contains in full the order of worship which embodied the law of the church until 1645. At that time the Westminster Directory, a revision of all orders of worship, was laid before the General Assembly, and, being approved by it, became the authorized book of worship. The text of this directory is contained in the